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The Place of Christianity in the Mediation of Social Order

By John Losabe.

From "What Is Wrong? or The World's Plight," The Ency. Press.

THE OCCASION OF THE REVOLT.

At the beginning of the sixteenth century, under the pretext of abuses and laxity of morals at the seat of the Papacy, certain Christian countries under the leadership of self-appointed and discordant teachers, rebelled against the authority of Rome and formulated different creeds of their own, taken, as they claimed, from the Bible, which they asserted was the only rule of life.

We are not immediately concerned with the justification or condemnation of those who followed that procedure; we are simply interested in showing what the consequences were as far as the world's welfare is concerned.

Where the new religion was adopted by the ruling prince it became nationalized; it constituted to the exclusion of all other forms the religion of the State, and is responsible for that exaggerated sentiment of nationalism that was non-existent prior to the Reformation, a sentiment that even aims at making of a national flag a religious emblem, as if Christianity can be restricted within any nation's limits—a sort of tribal cult that would split up Christianity according to political boundaries.

The love of one's own people and country is surely laudable, but when the spirit of nationalism exceeds the bounds of justice it is pernicious and has led in innumerable instances to injustice being inflicted by the stronger nation on the weaker.

The new forms of religion were not the same in the different reformed States; nor in fact was there uniformity in each individual State; there were in every case dissenting sects, so that the new or "reformed" religion, as it was called, did not speak with a united voice, whether to the nations at large or to the people of each individual nation.

On one point only was there and is there agreement, hostility to the old religion, expressed on occasion in bitter persecution now rapidly becoming in its active form—except in North-East Ulster and in certain unenlightened sections of the United States—a thing of the past.

There still, however, lingers on the part of Protestantism an attitude towards Rome of a somewhat uncharitable self-righteousness constituting an embarrassment to clear thinking and impeding the full salutary influence of Christianity in the world's affairs.

The reformed religion enjoyed from the first and has continued to enjoy the protection and favor of the Civil State which surrounded it with all the circumstance that the State could bestow. Nevertheless, on the part of the people beyond a tacit recognition of an official religion there appears today but little appreciation of its message.

THE FOUNDATIONS OF GREAT WEALTH STOLEN FROM THE POOR.

The appropriation of the old Church's properties and their application to secular purposes deprived the poor and needy of their patrimony and created the tragedy of pauperism in the Christian world.

These properties had been held by the Church as custodian for the lowly.

This was followed in England by the ruthless enclosure of the common lands—to increase the possessions of those who already had much, and to rob the poor of the little they still possessed.

Spoliation of the poor, together with the irrational sacrosanct rights, attributed to property by the new evangel, gave the world today what is known as capitalism, the cause of incalculable injustice, distress, and sorrow.

The separated Eastern, or Orthodox, Churches, as they like to call themselves, have had a sad history. The section that came within the dominion of the Turk was ground under his heel, the Russian section became a mere appange of the State, impotent to deter autocracy from its ruin or save the people from the catastrophe that has overtaken them.

There is no sign that the Protestant Churches of the West can regain whatever influence they may have had at the beginning or that their teaching can convey to the people a moral sanction. Their influence has waned, is still waning, and while reunion is the dearest aspiration of many who sincerely long to serve the Almighty to the best of their lights, the reunion they look for reaches no further than a loose confederation of diversified forms of faith.

It should be noted that neither the reformed religions nor the separated Eastern Churches have promoted the cause of civilization, rather than the reverse.

To turn Europe into a number of camps armed against each other, to saddle the peoples with the cruel burden of universal military service and colossal armaments, to spread corrupting luxury, to relax family ties, to flood the world with inane and pernicious literature, to pander to human passion on the stage is not Christian civilization.

THE RIGHTS OF MAN.

The social condition of the world is determined by the attitude of the individual to his neighbor and the attitude of those collections of individuals called nations towards each other; as that attitude is good or bad, so will be the social condition.

Man is a social being designed by His Maker to live in community. Even when in a savage state he lives in the community of the tribe, in civilized life under ordered government, so that his personal liberties may be protected and he may enjoy the advantages of cultured societies, each member contributing his share to the maintenance of ordered life with interdependence on each other for all that life can give.

Men do not come into the world in every respect equal. Not all are endowed with the same physical or mental qualities, nor are all men's opportunities equal, nor is it within men's power to make them equal, but ALL men come into the world with equal rights to life and liberty.

In the sight of God all men are essentially equal. The meanest of human creatures is endowed with an immortal soul as precious in His sight as that of the most highly favored. **To each human being is granted by God rights antecedent to and independent of the prerogatives of Civil Government. The individual does not exist for the State, but the State for the individual.**

With man's natural and God-given rights the State must not interfere. With the essence of marriage and all that marriage means, with the rights of parents to control the education of their children, no civil power may justly meddle.

Destined, therefore, to live under social conditions, each individual contributing his or her share to the general welfare and happiness, it follows that these conditions to be perfect must be just, i. e. must not infringe the alienable rights of anyone, and in as far as they fail to be just to that extent are social conditions imperfect.

Happiness cannot be attained if injustice prevails, and whatever impedes happiness in communities or nations impedes the happiness and welfare of that collection of nations called the world.

Today justice does not prevail anywhere, neither between the nations in their relations with each other nor between the different social classes that constitute the different nations.

Was not the late war fought to end all wars, so that the baneful principle "might is right" should not prevail; that the different nationalities should enjoy the privilege of "self-determination"; that no nation, however powerful, should enforce its will on another? All these principles of justice were by the Allies proclaimed from the house-tops.

THE "WAR TO END WAR" DID NOT END IT.

Nevertheless, hardly had the smoke of battle passed away when in a vindictive treaty of peace was sown the germs of other wars, to eventuate perhaps at no great distance of time, wars that must be more terrible than anything that has gone before, thanks to accentuated hatred and the progress of science applied to humanity's destruction.

Under the guise of mandates the victors at Versailles, forgetting the principles they fought for, conferred on themselves the control of unoffending peoples, and this simply to gratify the lust of power and possession.

To determine today whose is the immediate responsibility for the late war profits but little; it may, perhaps, be laid immediately to the charge of certain individuals, but the real cause goes much farther back; it has been festering in the human heart for centuries, and the war that has been fought to make other wars impossible (as we were told), because forsooth of the inauguration of the Reign of Right, has left that heart unchanged; or rather it has accentuated what may be described as international enmity.

It is, perhaps, beyond human power "to make other wars impossible," for, as in civilized communities a police force is indispensable, so may such a

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Capital and Labor Can Be Harmonized.

Pope Leo XIII closes his outline of the mutual rights and duties of employer and employee with this question: "Were these precepts carefully obeyed and followed out, would they not of themselves be sufficient to keep under all strife and all its causes?" (Encyclical "On the Condition of Labor"). The Catholic programme of social action has done nothing more than to attempt a more detailed application of the great Pontiff's precepts and principles, and to present a few practical methods of making them effective in the industrial situation of the United States. To these methods and recommendations we take the liberty of applying the question just quoted. Socialists, as we are well aware, would return a negative answer. Indeed, they would reject outright the Pope's assumption that the abolition of industrial strife is desirable. For they hold that there exists a necessary and irrepressible conflict between capital and labor, which can be ended only through the abolition of private capital. We who repudiate this social and economic philosophy believe that the interests of capital and labor are in part identical and in part antagonistic. We believe that their common interests can be emphasized and their diverse interests minimized to such an extent that both will in the long run reap from the policy immense advantages. We believe that this outcome is attainable through the exercise of a moderate amount of intelligence, good will, and mutual sympathy. It is easily possible for any employer and any group of workers to put into effect the principles and proposals described in this social programme. In a few instances one or the other party would obtain less material advantages than through the methods of industrial warfare, but even these exceptional individuals and groups would be more than compensated in terms of the higher goods of life. In the great majority of cases, both capital and labor would be better off both materially and spiritually. The solid advantages that would accrue to the community as a whole do not require detailed statement.

The great obstacles to the acceptance of this program are ignorance and selfishness. A very large proportion of both employers and employees do not realize that the way of peace and mutual consideration is also the way of genuine expediency. They are ignorant on this point simply because they have never given the matter a reasonable amount of time and thought. Being human, both parties are selfish. Many capitalists want more power, regardless of the rights of labor. Many laborers want more income and more ease, regardless of the rights and welfare of employers. As stated in the closing paragraph of the Bishop's Program of Social Reconstruction, the urgent need of the time is for a new spirit in the hearts of both workers and capitalists. "Changes in our economic and political systems will have only partial and feeble efficacy if they be not reinforced by the Christian view of work and wealth."—*Rev. John A. Ryan, D. D., N.C. W.C. Social Action Department.*

POPE LEO XIII'S GREAT ENCYCLICAL ON LABOR---RERUM NOVARUM.

By Robert R. Hull.

When this illustrious Pontiff, whose statesmanship and genius have been universally recognized, issued the great Encyclical Letter on "The Condition of the Working Classes," on May 15, 1891, the world was instantly brought to attention. Friends and enemies agreed as to its importance. The English Socialist, Robert Blatchford, brought out a "reply." The Pope, however, did not expect to please either the Socialists or the hardened **bourgeoisie**. The very nature of Catholic truth compels the rejection of the fallacy that two classes of mankind are, by nature and must ever be, in perpetual conflict. The godless materialism of neither the militant proletarian nor the selfish and unsocial capitalist can be reconciled with the spirit of Christianity. What the Pontiff was really doing was merely to assert the place of the supernatural in the adjudication of the dispute. Those who think "to live by bread alone" were naturally unsympathetic, but it was not to these that the Pope appealed.

In the 7th chapter of 1st Corinthians St. Paul lays down the conditions upon which the needless strife of the classes may be ended. "Let every man," he said, "abide in the calling in which he was called. Wast thou called, being a bondman? care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a bondman, is the freeman of the Lord. Likewise he that is called, being free, is the bondman of Christ. You are bought with a price; be not made the bondslaves of men" (Verses 20-23). This is Christianity's solution of the social question. The religion of Jesus Christ was intended neither to sanction a revolt of slaves nor (as falsely charged by atheistic Socialists) to serve as an opiate of the people. It was the intention of Christ to reach down into the hearts of both master and servant, cleanse both, and bring them together. The Christian bondman became the Lord's freeman; the Christian freeman became the Lord's bondman. The status of master and servant is swallowed up in the greater responsibility of service to God. Did the workman shirk his task because another was reaping the fruit? Shame on him! Had he fallen so low as to become a servant of man? He should take a pride in his work, he was free in Christ—he was responsible to the Divine Lord for the faithful discharge of that task. Did the master look down upon his servant as an underling and an outcast, a clod without rights? Shame on him! He must treat this servant as a brother in Christ, he was the Lord's bondman—and he was responsible to the Divine Lord for how he used one formed after the image and likeness of God. Both were to labor for God and not for man!

Yet, how far the so-called Christian world has left these principles the Pope points out. "The spirit of revolutionary change" is everywhere, provoked as it is, "by the enormous fortunes of some few individuals, and the utter poverty of the masses" (Paragraph 1). It is a most serious matter, "and actually there is no question which has taken a deeper hold on the public mind."

A new slavery, arising from the contract system, has come about, and it is little better than actual physical slavery (P. 4). It is shown how the denial of the rights of the Church and religion has directly contributed to this condition.

The Pontiff then lays down the principle that, in any solution, the right of private property must be taken into consideration. The State, in its very nature, is not competent to administer property publicly; and Socialism, in its denial of the natural right of private property, offends against the principles of common justice. The rewards of labor belong to the laborer, who has a right to enjoy the fruits of his enterprise without social interference (Ps. 6 and 7). It is just in this respect that man differs from the brute—that he provides beyond the needs of the present moment. Hence, thrift and foresight must be duly recognized.

All who love liberty must rejoice because of the stress laid by Leo, on the precedence of individual and family rights over those of the State and community. Against the contentions of the Socialists is the fact of individual and family occupation, tillage and development of the land. By such improvement the land has acquired its value. The possession of land is a necessity to those who use it, and how complex would be the problem of State or collective administration (Ps. 9-11). The family labors together; and its head, because of his greater responsibilities, requires property. The right of inheritance is one of the rewards of this common contribution and provides against future contingencies. Only in cases of dire distress should the State interfere to rehabilitate the family or

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ITEMS OF INTEREST FROM THE PRESS

LABOR PAPER PRAISES STAND OF CATHOLIC BISHOP

Denver, July 30.—The Colorado Labor Advocate in its issue of July 12 especially mentions the name of Bishop Tihen in an editorial praising the work that some members of the clergy are doing in behalf of labor. The other two gentlemen named in the article are Methodist Episcopals. "The Advocate" said:

"While Labor has been fighting the twelve-hour day in the Steel industry and fighting it bitterly, we better give a large share of the credit for forcing a promise to abolish it from Judge Gary to the Churchmen.

"Bishop McConnell, former Coloradoan, deserves especial credit.

"But it ill becomes us to condemn all churches and all Churchmen so long as Lackland and McConnell and Tihen and scores of others are fighting by our side—and so effectively."

CATHOLIC TRADE UNONS.

Throughout the Province of Quebec Catholic trade unions are operating. They can operate only because the Province is predominantly Catholic. Everybody concerned holds the same principles of right and wrong. The workers do not strive to "put one over" on the employers when economic conditions give them the power to do it. The employers do not strive to keep men in subjection by crushing them down to the hunger-line. Each subscribes to the same code of justice. If the world could be put in that condition, nations would settle their differences just as easily as the workmen and employers of the Province of Quebec settle theirs. So long as we rely entirely upon law and force we can look for trouble. But before we can expect the world to develop a conscience we must show the world the one fountain of truth. When Protestant leaders tell the world to turn to Christianity, the world can be excused for missing the point of the argument.—**Catholic Bulletin, July 28, 1923.**

KLUX PAPER HAS UNION LABEL BUT NO NUMBER.

St. Louis, Mo., July 27—This city now has an organ of the Ku Klux Klan, the title of which is "The Patriot." Four numbers have been published. The publisher's name is given on the fourth page as E. M. Crane, the offices being at "Ninth and Olive Streets." On this page is displayed a Union Labor label, but no number can be seen on the label, so that people are curious to know what particular Union Labor shop does the printing. It is known that a number of printing concerns refused to handle the work and the publishers had some difficulty in finding a printer.

WHAT COULD BE MORE JUST?

In the recent Catholic Congress on Industrial Problems, held at Milwaukee, there were many instructive addresses. Father Muntsch, professor of dogmatic theology and social science in St. Francis Seminary, Milwaukee, summed up some of the moral duties involved in the relations between capital and labor as follows:

"Since wages provide for the necessities of human life, wages must be adequate. Whatever difference of opinion may exist as to what constitutes an adequate wage, this much is beyond the question of doubt: First, the great and principal duty of an employer is to give every one a fair wage; secondly, wealthy owners, and employers of labor, must be mindful of the fact that to gather profit out of the needs of another is condemned by all laws human and divine, and to defraud any one of wages is a crime which cries to the avenging anger of heaven; third, the rich must religiously refrain from cutting down the workmen's earnings by force, fraud, or usurious dealings."

The Congress for the discussion of industrial problems was organized in Chicago last December, "to advance the knowledge and practice of Christ's teachings in industrial life."—**The Casket, July 26, 1923.**

MILWAUKEE PRIEST SPEAKS TO MOLDERS ON LABOR QUESTION.

Milwaukee, Aug. 6.—The first of a series of local meetings on industry which will be held in an effort to carry out the program of the Catholic Conference of Industrial Problems took place in Harmony Hall, with the Rev. Dr. F. J. Haas of St. Francis' Seminary as the principal speaker. More than five hundred laboring men, mostly molders by trade, attended the meeting, which was also addressed by Sam Taylor, of Chicago, state organizer of the Molders' Union and the Rev. Dr. A. J. Meunch.

Milwaukee molders, it was pointed out at the meeting, work under conditions far more unfavorable than those in other cities, with longer hours, less desirable conditions and lower pay. The ten-hour day prevails here.

WORKINGMEN, PLEASE TAKE NOTICE OF THIS KLANSMAN.

Mr. G. V. Sanders, former editor of **The Houston Press**, has won a suit against Billy Mayfield, well but not favorably known in connection with anti-labor activities in the State of Texas. Damages to the amount of $50 and costs have been awarded.

The suit in question was brought as a result of a high-handed attempt to kidnap Mr. Sanders for having dared to criticize the manner in which Mayfield, acting as colonel in charge of state militia during a legally called strike of longshoremen of the Galveston waterfront about three years ago.

Evidently realizing the futility of matching wits with the fearless and outspoken editor, Mayfield then resorted to the overbearing methods of the military junker by ordering Sanders abducted from the Country Club of Houston by men under his charge.

This was with the purpose of dragging him to Galveston for an alleged trial before a military court martial

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What is the Cause of Mexico's Plight?

"In the days of the old regime, when the clergy possessed a great number of city and country properties, year after year went by without the shameful evictions to which so many poor families are the victims today. The sordid avarice of the landlords of today had no compassion, in contrast to the clergy who, animated by a spirit truly Christian, overlooked and excused. The Church loaned its capital at a low rate of interest: 4 per cent, 5 per cent, or 6 per cent, which was called the legal rate, a rate unknown today. Very rarely was a foreclosure notice published against a property pledged for a loan from these funds. For this reason, I proposed, at the time of their confiscation, that a bank for the poor be established from the millions of the clergy, but my voice was drowned in the midst of the tumult of passions of the revolution. Because of this, the selfish interests and exactions of today have left homeless the many families who formerly enjoyed the tolerance and charity of the clergy."—**Juan A. Mateos, in speech before the Mexican Chamber of Deputies, October 20, 1893.**

At the time of confiscation, in 1857, the property held by the Church did not equal the value of the property held by any of the big denominations in the United States at the present time. Trinity (Epis.) N. Y. Parish Corporation is richer than the whole Mexican Church. The Mexican anti-clericals, when they object to "the temporal power of the Church," mean that the Church should not be allowed to own any property.

The revolution against Spain was begun by two priests, Miguel Hidalgoly Costilla and Jose Maria Morelos. According to the plan of Iguala the Catholic Church was secured in Her rights; but the work of one Joel R. Poinsset, then U. S. minister to Mexico, who actively promoted Freemasonry among the leaders of the revolutionary forces, after the death of the two priests, gradually brought about the oppressive laws against the Church.

Did the people get the properties formerly belonging to the Church? No, they were practically "donated" to the friends of Mexican Freemasonry. Thus, the father of a wealthy finance minister under Diaz paid $1,832.40 for church properties worth $525,528.00! In this way, as in England, the foundations for the fortunes of the owners of the great Mexican hacienda-ranches were laid—out of the wealth of the Church, the patrimony of the poor.

Today, the owners of the big haciendas are anti-clerical because the Church seeks the betterment, both in material means, and in education, of the poor people of Mexico. The hacienda owners want to keep the people down, and they do not like the Church because She advises the poor concerning their natural rights. Greed has made the anti-clericals in Mexico. A godless capitalism has devastated Mexico.

When Pres. Victoriano Huerta seemed inclined to deal with justice toward the Church, he suffered the penalty of having his name crossed out of the books of Freemasonry. This was done on Nov. 24, 1914, and the edict is signed by the Grand Master and Secretary of Concordia Lodge No. 17 of the Vera Cruz Grand Orient. When Carranza fled to Vera Cruz he carried with him many car-loads of spoils from the churches of Mexico. "Popular government?" There is no such thing in Mexico, and there never has been. In only one instance—the election of Francisco Madero—was there even an approach to electing a president by an actual vote of the Mexican people. The arrogant oligarchs of the Grand Orient, with their bandit assistants, are responsible for the crucifixion of Mexico and the illiterate condition of her people. **They do not want the common people of Mexico to be educated.**

The almost ludicrous Villa incident, in which a government actually compromised with a murderer, and allowed him to settle down in peace, after plundering half of the national wealth, is a testimony to the actually moral (?) strength of the Jurisdictional Mexican State.

The Catholic Church and the Social Question

Ever since the day when God said to Adam: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth; in the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken: for dust thou art and into dust thou shalt return." Ever since then the human heart has been filled with sadness. Adam, with his wife, left the "paradise of pleasure" and entered a world of sadness and labor. Unrest and dissatisfaction with his lot has been the birthright inherited by the sons of Adam.

But we need not dwell on the inspired words of the Old Testament to prove that since the very days immediately following Adam was the curse of God inflicted upon Adam's children. In a fit of jealousy Cain killed his brother Abel. The sons of Seth set about to erect a tower, and because of petty strifes and disagreements, according to the common interpretation of the text, the people were dispersed and their language confused, so that the story of the Tower of Babel is one of the earliest learned by the lisping child. We could turn page after page of the Bible story and read on nearly every one of them the repetition of unrest and chafing under the yoke placed on man by God.

And from the Bible we turn to profane history. But why take the time to even gather the striking incidents of that sad chronology? We read first of the story of the Greeks, Romans, Egyptians, and those whose history is so intermingled with myth that we hardly know what is history and what is fiction. And it is a record of constant struggle between the mighty and the weak. Nations are the menials of haughty neighbors until a storm dissipates the strength of the master and he in his turn is subjugated by the menial. What is the so-called migration of nations but a record of jealousy? And the shock of the martial tortures, which recently dashed a luxurious world almost to pauperism, has so spent the mental acumen of the historian that he cannot find misery in the past to compare with that of today.

And so will the story of misery be written until the day when "the earth and the works which are in it shall be burnt up." As in the past, so in the present, there are social disorders which cause the lot of man to be hard and unhappy. But so it is ordained. Otherwise "the paradise of pleasure" would still be enjoyed. But, though the lot of man is hard and must necessarily be hard, it is not against the Providence of God that man himself should strive to find a solution of the problems which confront him and thereby make his lot more bearable.—**Albert W. Bogg.**

The Twelve-Hour Day Must Be Abolished

Still clinging to his belief that the steel-workers prefer to labor for a longer period than eight hours a day, Judge Gary announces that "every effort will be made to abolish the twelve-hour day as soon as possible." His ancient enemy, Mr. Samuel Gompers, scoffs at the sincerity of this sudden conversion, yet since Judge Gary has publicly announced his purpose, thereby placing himself on record, it is only fair that he should be given every reasonable chance to put it into practical effect. It is quite clear that this needed reform cannot be attained by a scratch of the pen. Many problems, not the least serious of which is a possible increase in the price of the finished product, must be thoroughly considered. Whatever increase may be made necessary by improved working conditions, the public is perfectly willing to pay, but it will not long suffer itself to be exploited under the guise of charity and social reform. If Judge Gary is wise enough to read the signs of the times, he will also "make every effort" to insure that the entire increase will not be borne by the public.

However grateful this pronouncement of policy, it can hardly be said that the reasons assigned by Judge Gary for its adoption are satisfactory. He is crusading against the twelve-hour day, he writes, not because it is harmful to the worker or to the community, but because the President and the public think it ought to be abolished. It may seem unchristian to criticise the returning sinner, but it is sometimes advisable to inquire into his motives. Even a reform is unwelcome, if based upon an untenable principle, for the principle may return to plague, long after the alleged reform has been forgotten. The real reason why an excessively long labor day should not be permitted, is not the wish of the public or even of the President, but the fact that it is always a violation of charity, and may be a violation of justice, to treat a man as if he were a beast, a machine, or a mere instrument

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FLIPPANT REPUDIATION IS MISTAKEN FOR SCHOLARSHIP.

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Dr. Martin's next scientist is Copernicus, father of modern astronomy, a Catholic priest, who stood in high favor with bishops, cardinals and popes. Copernicus was invited by the Council of Lateran to advise the bishops in the matter of the calendar reform which was then being studied and which was finally accomplished by Pope Gregory XIII. He advised postponement of final action until the movements of the heavenly bodies should be better known, and this was done, with the result that the Gregorian Calendar, issued seventy years later, is one of the greatest scientific achievements in history. Copernicus' great work, "De Orbium Coelestium Revolutionibus," was published at the instance of churchmen and was dedicated by special permission to Pope Paul III. Dr. Martin does not mention any of these facts; he merely says that "it was a long time before the theories of Copernicus were generally accepted," and leaves it to be inferred that the church was the brake of their progress.

The truth is just the other way around. The adoption by the church of the Gregorian Calendar, based on the very calculations of Copernicus, was the most powerful of all influences exerted to advance his theories.

Next, Dr. Martin mentions a group of three, Sir Thomas More, Erasmus and Rabelais, "who sketched for the world a new order of things, and rebelled against the limitations of the old." The inference here is that More, Erasmus and Rabelais rebelled against the Church, whereas More has been named among the Blessed on the Church's Calendar of Saints; Erasmus was offered the Cardinal's hat by Pope Paul III, but declined it on account of the infirmity with which he died; Rabelais was the recipient of favors from Pope Clement VII, and Pope Paul III, while Cardinal du Bellay, whose physician he was, was his life-long benefactor.

The next to be mentioned by Dr. Martin in his description of the grim warfare of the Church against science, is the Italian scholar Valla, "who not only demonstrated the falsity of the so-called Donation of Constantine, on which the temporal power of the Pope was largely based, but detected flaws even in the Vulgate itself. From that spring flowed a stream of destructive historical criticism."

Thus one would think that the scholar Valla was a very terror to the Church authorities. The truth is, Valla stood high in favor with the Church authorities; he was Apostolic Secretary to Pope Nicholas V, and Pope Calistus III gave him a canonry in St. John Lateran, both subsequent to his exposure of the "Donation." Indeed his researches to prove the falsity of the "Donation" were prompted by Cardinal Nicholas of Cusa who had declared its falsity in his published writings. Valla proved its falsity, and instead of being denounced for it by the Popes, he received both honor and distinction at their hands.

Following his reference to Valla, Dr. Martin next singles out for mention the father of chemistry, whom we know as "Paracelsus," and once more we have a Catholic, one who in his last will arranged for Masses for the repose of his soul, and to whose memory since 1752 there stands a tomb in the porch of the Church of St. Sebastian, in Salzburg. Science turned neither Paracelsus from the Church nor the Church from Paracelsus.

With a mention of Harvey's discovery of the circulation of the blood, Dr. Martin brings to a close the period which he describes as "The Revival of Science at the Close of the Middle Ages." In all, he has singled out for special mention as contributors to the progress of science during this period, nine persons, and eight of them were Catholics and recipients of honor at the hands of the church for their scientific achievements.

It would unduly tax the space of The Courier-Journal, not to mention its readers, to follow through in this manner the other two sections of Dr. Martin's lecture; suffice it to say that a majority of all those he mentions as contributing to the progress of science, were Catholics, devoted to their faith and honored by the church; and most of the others, while not Catholics, were nevertheless Christians, firm believers in divine revelation, and who suffered no restraint from their belief, in the pursuit of scientific truth.

There is no foundation in fact or theory for the assumption that the Christian religion is hostile to scientific progress. Kepler was a Christian, Newton was a Christian, Descartes was a Christian, Bacon was a Christian; the founder of the "Academy of Science" in the Seventeenth Century was a priest; the founder of the famous Journal des Savants was a priest; during the Eighteenth Century no less than twenty-six priests were presidents of the Academy of Science. Steno, not inaptly called the father of geology, was a priest. Kircher, the author of "Mundus Subterraneus" (dedicated to Alexander VIII), in which Sir Charles Lyell said he found inspiration, was a priest. Huay, the master of Laplace, Lagrange, Lavoisier, Berthollet, and the founder of what Buckle calls "the pathology of the inorganic world," was a priest. Secchi, the greatest astronomer in the last generation, and whose "Sun" is yet the most complete examination of all that is known of the structure of that planet, was a priest. The list is well nigh endless.

In the recent French celebration of the Centennial of Pasteur, President Millerand said in a notable address delivered at Strassburg: "Pasteur showed by his example how the most rigorously scientific spirit can be allied with the sincerest religious beliefs."—**Benedict Elder, in Louisville Courier-Journal, July 4, 1923.**

THE THRILLING ACCOUNT OF CATHOLIC SERVICE TO AMERICAN PROGRESS.

(Continued from Page One)

the next 100 years! Father Martinez established the first publishing house in America. The first free-schools were opened by Catholics at St. Augustine, and the first University in America was established by Catholics, as also the first public library. The first hospital in America was the famous Hospital de la Puresima Conception.

A Catholic laid the first rail for the first railroad in 1827. To Bishop Mullock of Newfoundland is due the laying of the great Atlantic Cable. Thomas Lloyd, the Father of American shorthand, learned it from the Jesuits. A Catholic owned the ground on which the American capitol at Washington now stands. The architect of the White House, James Hoban, was a Catholic. To a Catholic is due the idea of the Erie Canal and the New York City Aequeduct system.

Holland, a Catholic, invented the submarine. On April 29, 1905 a Catholic successfully flew an aeroplane a distance of eight miles. His name was Montgomery.

Without the help of Catholic France, Ireland and Poland, America would never have won her independence. Washington publicly expressed his thanks for the help of the Canadian Catholics. There were thousands of native-born and foreign-born Catholics in the Continental army. A Polish Catholic founded the West Point Military Academy. A Catholic was the father of the American navy. On the other hand, Canada was lost to America because of anti-Catholic bigotry. Benedict Arnold urged his hatred of the Catholic Church as one of the causes of his treason.

It is impossible to get away from things Catholic. Every park, glade or glen, in which bigots meet in masks and gowns to plot the overthrow of the American government and the oppression of the Catholic Church, literally reeks with the memory of Catholic enterprise, patriotism and devotion. The only way in which the so-called "native-born American movement" can get away from all things Catholic is to leave these shores. Catholics have always been here, and they are here now to stay.

CATHOLICS HAVE ALWAYS LED IN ART AND SCIENCE.

(Continued from Page One)

One of the few scientists of America who can boast of a recognition by the Royal Astronomical Society of England, is the director of the observatory of Creighton University of Omaha, Father Rigge, S. J.

A FEW MORE.

(By Dr. J. J. Walsh, Prof. at Fordham University)

"Theodoric, who discovered anaesthesia and antisepsis in the thirteenth century, was a Bishop. The father of modern surgery, Guy de Chauliac, in the fourteenth century, was a cleric as well as a Papal physician. The father of modern astronomy in the fifteenth century, Regiomontanus, was a Papal astronomer and a Bishop. Copernicus' great text book of astronomy with his new theory was dedicated to the Pope. He himself was a clergyman. It was a Jesuit who, under Papal direction, reformed the calendar. Columbus, who discovered the circulation of the blood in the lungs, was a papal physician. Caesalpinus, who described the circulation of the blood a generation before Harvey (it is easy to get that description in English) was his successor in the post of Papal physician. Let us come to the seventeenth century. Steno, whose book laid the foundation of modern geology, was a priest and a personal friend of the Pope. Malpighi, whose great books on botany were published at the expense of the Royal Society of England because they were thought so much of, was a Papal physician. Malpighi's name, by the way, is attached to more structures in the human body than that of any other man because of his discoveries. The first great series of text books in science for general use in colleges and universities were issued at the Roman College by Father Kircher, the Jesuit, who made the great Kirchenian Museum at Rome. In the eighteenth century Lancist, the father of modern clinical medicine, was a Papal physician. Morgagni, the father of modern pathology, (so hailed by Virchow), was the personal friend of four Popes and always stayed with them at the Quirinal when he visited Rome."

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CATHOLIC INFLUENCE IN AMERICA'S CIVIC PROGRESS.

(Continued from Page One)

dians in 1526, or eight years before Henry VIII organized his Episcopal Church; that the Pilgrim Fathers were then yet unborn, and the timbers cut of which the Mayflower was made were scarcely seeds in a virgin forest; that twenty years before the founder of Wesleyism was born, the New York Assembly, under the Catholic Governor Dongan, passed a bill of rights guaranteeing religious liberty; that fifteen years before John Wesley established his sect, Father Rasle became an Amrican martyr; that twenty-eight years previous thereto Father Marquette had completed his labors and passed away at Pointe St. Ignace, Mich.; that thirty-seven years before, Father Peter Martinez, S.J., was murdered by the Indians of Florida—now Cumberland—off St. John's River; that forty-seven years before, Father Joguges met a like glory, and 174 years before, the first Mass was said at St. Augustine's, Florida.

Who of honest purpose can fail to recognize in this brief recital the influence of Catholicity in the newly discovered world previous to its budding into a nation? Who will be unfair enough with truth to deny the momentous influence these facts had in paving the way to the American Republic? As these, however, are days of doubt it may be well to add confirmatory evidence. Speaking of the arrival on the Potomac in March, 1634, of Leonard Calvert, brother of Lord Baltimore, Bancroft in his History of the United States, vol. I, Chapter VII, tell us:

"The Catholics took quiet possession of the little place, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's.

"The foundation of the colony of Maryland was peacefully and happily laid. Within six months it had advanced more than Virginia had done in as many years. . . . But far more memorable was the character of the Maryland institutions. Every other country in the world had persecuting laws; but through the benign administration of the government of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore, a dreary wilderness was soon quickened with the swarming life and activity of prosperous settlements; the Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and there, too, Protestants were sheltered against Protestant intolerance." . . .

The same historian tells us that the General Assembly of Maryland on April 2, 1649, enacted the following law: "Whereas the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequences in those commonwealths where it has been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity amongst the inhabitants, no person whatsoever within this province, professing to believe in Jesus Christ, shall from henceforth be anyways troubled or molested for his or her religion, nor in the free exercise thereof, nor in any way compelled to the belief or exercise of any other religion against his or her consent."

To emphasize the importance of this enactment both in its relation to the subject in hand and to the discredit of the brazen un-American movement abroad in the land today, it is quite opportune to add the historian's opinion of the Act itself. He says:

"The design of the law of Maryland was to protect freedom of conscience; and some years after it had been confirmed, the apologist of Lord Baltimore could assert that his government had never given disturbance to any person in Maryland for matters of religion; that the colonists enjoyed freedom of conscience, not less than freedom of person and estate, as amply as ever any people in any place of the world. The disfranchised friends of Prelacy from Massachusetts and the Puritans from Virginia were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland."

How cogently and brilliantly, how creditably and incontrovertibly these passages from early American history show the influence of Catholicity on the civic progress of the forming Republic. It is clear enough to all but those who will not see. However, stubbornness of dissent from the truth cannot destroy it. Therefore, we would invite those, who thus oppose themselves against the historian's chronicle, to a sharp scrutiny of the Constitutions of the States and of the Republic, asking them to note how closely these instruments conform in principle and text to the Maryland Act of 1649 on the matters of libery of conscience and political rights. What can it mean except that these provisions were copied from the Maryland Act? What does it show if not Catholic influence in the civic progress of the nation?

Then, the old missions of the far Southwest tell their story of the influence of Catholicity on the development, the character and the life of the country.

In an order issued by George Washington on November 5, 1775, prohibiting Boston bigots from burning the Pope in effigy, he said: "As the Commander-in-Chief has been appraised of a design for the observance of that ridiculous and childish custom of burning in effigy the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to express public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy."

And, again, in answer to an address of Catholic Americans, complaining of unlawful restraints laid upon their worship in several States, he declared: "I hope ever to see America among the foremost nations in examples of justice and liberality, and I presume your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and in the establishment of our government."

Thus all too briefly, and with apologies to its real merits, runs the story into the early years of the Republic; a story which triumphantly carries the influence of Catholicity in the civic progress of the nation to the point of approximate denomination; a story, too, which should be as familiar to Catholic Americans as their morning and evening prayers. And yet, observe how far away we are from the present—a convincing proof of the magnitude of our theme. What, then, of the years that follow? To keep within appropriate space the answer can only hope to contain statement of most salient facts.

With the Revolutionary War at an end the new nation at once embarked on an era of amazing upbuilding and expansion. And so did Catholicity. At the beginning of that war the Catholic population scarcely exceeded 26,000. Yet in less than half a century thereafter, or more definitely in 1822, we find it grown to such proportions that the Holy See divided the country into nine dioceses. Sixty-eight years subsequent to this event the Census Bureau gave us a population of 6,257,871. Sixteen years later, or in 1906, the same authority credited us with an increase of 93 per cent, the exact figures being 12,079,142. Finally, in the intervening years we have added another 10,000,000, giving us a present population—exclusive of our possessions—of at least 22,000,000.

But covered up in the statistics of 1890-1906 are facts of such importance as demand specific mention, because of their brilliant illustration of our subject. For instance the changes in this period transferred the States of Maine, New Hampshire, Vermont, New Jersey, Michigan and Wisconsin from the Protestant to the Catholic column; that Colorado and Wyoming, which show Catholic majorities in 1890, showed Catholic pluralities in 1906; and that one State, Connecticut, had changed its Catholic plurality to a Catholic majority.

As briefly as it can be summarized this is the story, past and approximately present, of Catholic influence in the civic progress of our country. Truly, it is one of the marvels of American development.

Pressing upon the nation are problems which threaten the family, the home, the child, the State and the very life of the nation itself. These problems indicate our duties and determine our responsibilities. All these problems are projected under the banner of civic progress. Most of them, however, are merely the theories of a new and vicious school of thought. They must be impressed, therefore, with the benign benefits of the same Catholic influence that has been so potent in the past periods of the nation's dangers. And particularly is this true of those problems which touch the people in their religious, social and political life.

If it be religion that is threatened, we must become more religious. If it be political rights that are imperiled, we must busy ourselves with politics—not as partisans, but as patriots. If it be the social life that is endangered, we must apply the safeguards of Catholic ethics and Catholic philosophy.

Who does not see that dangers of this description are thick and fast upon the times is, indeed, a slow and careless observer. What about the family and the home, and the unpropping of both through the disintegrating evil of divorce? What of the encroachments of the State upon the rights of each through paternalistic legislation? What of ethics and conscience in commercial life? What of honesty and honor in private and public life?

How plainly apparent that social and economic conditions touch the home. But what touches the home, touches religion and the State; and the State is absolutely dependent on the home, that is, the family, for its very existence.

But what of the solution for these problems, some may ask? According to Catholic contention there is but one solution. It is religion. Or to put it in more definite form, the solution is simply the reestablishment in the minds and hearts of men of the reign of the Ten Commandments. To this end Catholic American citizens should consecrate their activity and their energy. And the proportion of their success will be the measure of Catholic influence upon the civic progress of their country in their own day. Who fails in his individual contribution is false to his Faith, false to his citizenship, and false to the glorious Catholic traditions of his country.

IT'S EASY TO FIGURE OUT WHERE ARNOLD WOULD TAKE HIS STAND.

"Do you know that the eye that guides this pen lately saw your mean and profligate Congress attend Mass for the soul of a Roman Catholic, and take part in the rites of a Church whose anti-Christian corruption your pious ancestors would have witnessed against with their blood?"—Benedict Arnold's address to the Continental Army, "Remembrancer" 1781, page 21.

It would seem, from the above, that Arnold, too, was one of the "100 percenters." The incident referred to was the attendance of Washington and some members of Congress at the funeral of the Spanish envoy. Has a very familiar sound, doesn't it? The anti-Catholic fanatics have accused practically every President we ever had of partiality to the Catholic Church. Our "mean and profligate" fathers, according to the Klan, made a terrible mistake in not requiring a religious test. While Cotton Mather, of the "Pilgrim Fathers," was hanging Quakers in New England, Catholic Maryland was granting religious liberty to professors of every creed.

The "patriots" have reason, also, to be proud of another great (?) historical character amongst their progenitors. We refer to William Claborne, member of the Virginia Council, and enemy of Lord Baltimore. This "100 percenter" went among the Indians and organized scalping parties which swooped down on the Maryland Catholic colonists and, for a long time, threatened their extermination. The affinities of anti-Catholic bigotry are easily discernible. Here in America we have separation of Church and State. The State stands aside altogether from alliance with or antagonism to any religion. The enemies of the Church wish to introduce the foreign system of State oppression of the Catholic religion, which was originated by Philip the Fair of France and Henry VIII of England. Should they succeed we may expect the gallows of Tyburn once more, and the bloody oath of state-supremacy over the Church.

ANOTHER FORGERY UNMASKED

The following concoction which wears upon its face the stamp of its origin, came to us in the columns of a Klan paper:

"Several Reasons for the Knights of the Ku Klux Klan.

"Papal Encyclical Number XLV. 'The Romish church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools.'

"Papal Encyclical No. XLVII.—'Public schools open to all children for the education of the young should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age.'

"Papal Encyclical No. XIX.—'The Romish church has a right to exercise its authority without any limits set to it by the civil power.'

"No comment is necessary. Think it over."

Our readers will note the occurrence of the opprobrious epithet "the Romish church" in each of the above quotations. No Catholic ever uses it, since it is a term of reproach, much less one of the Supreme Pontiffs. In the second place, none of the Encyclicals are numbered in this manner (XLV, XLVII, XIX, etc.) Such a fake will impress nobody who can analyze. Enemy is in every word written. Really, the "antis" should do better than this.

The Catholic Church attempts no supervision in other than Her own domain. The Public Schools, such as we have in this country, are under the control of the State: and there they will always remain, as far as the Catholic Church is concerned. The Church has no jurisdiction save over Her own subjects.

Here are some utterances from bitter anti-Catholics. They show plainly what the real animus is:

"You have nothing to do but to bear your cross. Your religion—I spit on it—as on all, on Catholic, Orthodox, Jewish, Mohammedan and the rest. There is no law but the Soviet law and by that law you must die."—**Prosecutor Krilenko,** in trial of Archbishop Zepliak and Vicar-General Butchkavitch.

"The mysterious voice, announcing (to Julian, the Apostate) the death of Pan, today announces the death of the impostor, God, who promised an era of peace to those who believed in him."—**Senator Delpech, President of the Grand Orient of France.**

"So long as a sorrow-stricken woman kneels down before an altar and derives therefrom any comfort and relief, we shall never be able to make a revolution effectively; so long as children shall be reared on the knees of such mothers, those children will never be the men who are called to form the new humanity, but idiots, such as we see around us in such numbers today!"—**Enrico Malatesta** (Italian Anarchist) in **Umanita Nuova.**

"The interrogation of the future will be 'Are they trained in religion?' There is an abundance of instruction in everything else. What the world needs today is religious instruction.

"The work of the school should be honestly dealt with. Either deal with the subjects in the Bible honestly, or leave them alone. You must teach boys and girls to do the right thing. Sustained conviction of righteousness, instilled by proper instruction, will supply the power upon which the nation will rest in the future."—**Secretary Hughes, May, 1923.**

"The most prominent characteristic of all the early colonial schooling," writes Cubberly, "was the predominance of the religious purpose in education. . . . The catechism was taught, and the Bible read and expounded. . . . Everywhere the religious purpose was dominant." (Education in the United States, pp. 28, 29). "Everywhere and at all times in the colonial period, the religious element was prominent in the schools. . . . Every school taught the catechism." (Monroe, Cyclopedia of Education, II, p. 119). So undeniable was their religious character that a recent historian, James Truslow Adams, in "The Founding of New England" criticises them as preoccupied by religion. "Its (the school's) original object, and almost the sole use to which it was put was religious" (P. 370). "Everywhere," writes Small, "the school was secondary to the church." And he adds, "In many settlements there would have been no schools but for the self-sacrifice of this same clergy. This is eminently true of the Plymouth Colony" (Early New England Schools, p. 88).

CATHOLIC TOLERANCE IN SOUTH IRELAND

The commission consisted of twelve members, eight Catholics and four Protestants. Lord Glenary, chairman of the Free State Senate, is a Protestant. Formerly he occupied the position of Lord Chief Justice and Lord Chancellor, and was a strong supporter of Carson and all he stood for.

Addressing a public gathering in Dublin recently he declared:

"I have lived all my life in Southern Ireland, all my life amongst my fellow-citizens of Dublin, and I wish to record, not for the first time, my experience that never once during that long time have I ever had to complain either of religious intolerance or religious persecutionn."

ENEMIES OF CHRIST "PUT BELLS ON."

New York, June 23.—"The devil has a campaign on in New York. He is trying to make it appear that Christianity is something that every teacher can construct to suit himself," remarked Don O. Shelton, president of the National Bible Institute, in an address here recently.

"From the beginning Christianity has been misrepresented. The warfare now is not primarily with the application of Christian truth but against the historic facts of Christianity and men's guesses and inventions. And this contest is planned and conducted by ministers and theologians who are inside the churches. Some of these appear to be so elated over their anti-Christian views that they put bells on themselves. The situation is astonishing."

THEY ARE NOT OPEN TO REASON.

The latest rebuke to the Ku Klux Klan comes from a source whose Americanism was tried out on the battlefields of Europe. In Indianapolis one of the strongest Klan centers, Col. William J. Donovan, retiring president of the Rainbow Division Veterans' Association, said before that body that patriotic Americans cannot be made by the club or the torch or the bayonet. He said that if every American could read the names on the rows of crosses in the war cemeteries, it would meet the challenge of any of the problems that this country faces, because there would be found listed among the dead men of every race, faith and creed, who sacrificed all in a common patriotism. Colonel Donovan should know that the kind of men who engage in Klanism are not open to conviction; that the sacrifices to patriotism of Catholics, of negroes, and of Jews mean nothing to their bigoted minds.—**Louisville Post, July 19, 1923.**

THE GENTLE ANSWER.

In a fit of anger, at what he considered shabby treatment from an old friend, an aggrieved man sat down and wrote a most insulting letter to his friend. The latter, on receiving it, was very angry at the tone of the letter and its unjust accusations. His first thought was to send back a stinging reply. But on further reflection he said to himself:

"Is it worth while? I shall only get another back, and perhaps write a worse one in return. Then we shall be enemies for life."

So he wrote a kind and soothing letter, which brought an apologetic one back, and those men are friends today.

The stinging letter, the cutting retort may soothe the outraged feelings, but they will only lead to quarrels and enmity. Before you resort to them pause and ask yourself, "Is it worth while?'

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From the Pacific to the Atlantic tide
Thanks from inmost heart and soul
For thy grand work Monsignor Noll
Ah! thy mission here on earth
Guiding souls of men since birth
Joys and sorrows thou hast awhile
Glorified with heaven's smile.

I would send thee flowers fair
Roses rare to form a part
But these gifts could not compare
With offerings to the Sacred Heart.
May that dear and Sacred Heart
Favor thee as in the past
Favored mortal—Oh! priest of God!
And crown thy Jubilee at last.

—Mrs. Thomas Spring.

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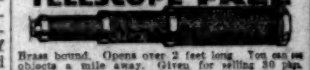
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Bureau of Information

Questions are answered, as far as possible, in the order received, hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Of late I have been receiving several copies of "The Good Citizen," a rabid sheet published at Zarephath, New Jersey. The editor is one "Bishop" White. I read in one of the eastern papers that this "bishop" (a woman) had some trouble recently trying to get a Klan organized at Bound Brook, N. J. What information have you, if any, on her?

We had almost forgotten the militant Alma. Yes, the *Brooklyn Tablet* investigated her some few years ago. At that time she was holding forth with her "Pillars" in New York and preaching every night to an audience of three dozen. When the correspondent asked one of the "holy hoppers," as the New Yorkers would fain have called them, why they were "mad" at the Catholic Church so, she said "The Catholic church down the street is full at every meeting, and here we have only 36." A tract of land at Zarephath, New Jersey, was presented to her, where she established the headquarters of her cult. She married the Rev. Kent White, a former Methodist preacher, and her son, Arthur K., joined her after he found his Methodist pastor (*horribile dictu!*) chewed tobacco.

The "Bishop," who sports a cassock, priest's collar and rabbat, brought suit against her husband, the Rev. Kent White, for divorce, and the hearing occurred during October, 1921, at Trenton, N. J. It seems that Alma had to take time from her religious work to do the cooking, in order that the hordes of visiting preachers, whom her husband would run in on her, might satisfy their hunger—and she didn't like it. "Hubby" pulled off from the "pillars," too, and organized the rival "Church of the Unknown Tongues," and this further aggravated the trouble. Poor "bishop"! She kept up a constant travel between the U. S. and England to get reconciled to "hubby," crossing the ocean thirty times in all—ten times during the war, she told the *New York World*. (She said it was five trips during the war, in a sermon). The divorce was not granted.

Denver, Col., is the western headquarters for Alma's "Pillars of Fire," where she publishes another paper, under this name. In December, 1920, the Rev. Thos. A. Goode brought a suit against her for alienating the affections of his wife, and charged that the "Pillars" taught husband and wife should not live together. When last heard from Alma was telling, in her "Pillar of Fire," all about the "Protestant Victory in Longmont, Col.," where she had lectured on the Klan and tried to incite the citizens against the Catholic Church. She charged that the Longmont papers had "sold out to Rome" because they printed the local priest's protest against the use of property belonging to all the citizens, Catholics included, to harbor the Klux enterprise of Alma. She claimed the recent election at Longmont, as a result of her work, showed an "overwhelming majority of *seven to one*" in favor of the Klan; but the citizens of Longmont evidently knew nothing, themselves, about this "great victory."

Please answer, for me, the following question: Why am I a Catholic? This question was asked me some time ago and I was unable to give a fit answer.

We can give but a very cursory answer to this question owing to lack of space. You might say I am a Catholic because I believe the Catholic Church is the one true, Holy, Catholic, Apostolic Church founded by our Lord and Savior, Jesus Christ. I believe that it is the Church established by Christ in whose membership and under whose guidance I can save my soul. I believe that it receives its teaching authority from Christ Himself, that the Holy Ghost preserves the Church from error when she teaches her children what they are to do and believe in order to be saved. I am a Catholic because I believe that this Church founded by Christ is given the power to forgive sins, whereby grace is brought to my soul. I am a Catholic because I believe that Christ dwells, really, truly and substantially present in the Holy Eucharist, to be our comfort, guide and the food of our souls. I am a Catholic because this Church is the greatest consolation in life and the safest security at death.

Troubled Soul, Louisville, Ky. Let this answer suffice for many others. Those evil and blasphemous thoughts are not serious sins in your case. You do not want them. They are only temptations which in themselves are not sinful. If persons resist them, as you do, and if they are displeased at them, temptations become the "raw material of heavenly glory." This is what Father Faber says. You must not think that your case is exceptional or that you are abandoned by a good God and loving Father. Often these mental conflicts and obsessions result from some nervous trouble. You ought in that case consult a competent and conscientious physician. His advice will no doubt be the same as that of the priest. Do not worry, try to keep up a happy disposition; and avoid things which perhaps bring on these unwelcome thoughts.

Reader, Newark, N.J.—You seem to have a good case. Take it up with your pastor.

M. E. B.—You will have to apply for a dispensation thru your pastor.

Sorrowful.—You did no wrong. He was under age.

Uneasy E.—Forget everything and follow your confessor's advice.

Discouraged.—Meet in the presence of other people, preferably in your own home.

Sorrowful—Don't worry; you had the right to do so.

E. C.: Ciborium offerings have been received. Thank you.

H. A. S.—Have your Catholic friend get a printed form from his pastor.

IN READING HISTORY THINK OF THIS.

"The grinding and hopeless poverty, just above the verge of actual starvation, so prevalent in the present time, did not belong to mediaeval life."—**Industry in England, Gibbins,** p. 177.

Speaking of the mediaeval guilds of workingmen and artisans, Ashley says, that they "did for a time, and in a large measure, succeed in reconciling the interests of consumers and producers."—**English Economic History,** V. 2, page 168.

The Elizabethian Poor Laws, made necessary because of the confiscation of the monastery estates and the consequent deprivation of the tenants, Rogers says, "made low wages, famine wages, traditional, and these wages, insufficient by themselves, were supplemented from the poor rate."—**The Economic Interpretation of History,** page 43.

Discovers New Kind of Heat Which Banishes Coal and Wood

Mr. B. M. Oliver, of St. Louis has discovered a new kind of heat that dispenses entirely with coal and wood. It is a device which burns 95 per cent air and 5 per cent kerosene, and is installed in one minute in any cook stove, heater or furnace. This new invention is already sweeping over the country like wildfire. It eliminates hours of work, perspiration and drudgery. It does away with coal and wood forever—yet gives three times the heat in winter. Just turn a valve and you have plenty of heat for cooking or baking. Another turn and the heat is off.

It fits any stove without change of parts—simply sets in the firebox. It is absolutely safe and generates its own gas from kerosene. Mr. Oliver will send you an attractive booklet if you write for it. Just address him at 2114-I Oliver Bldg., St. Louis. He is making a special law introductory offer, including a 30 day free trial plan. He is looking for good live local distributors who want to earn big money. Some who started a short time ago earn $500 a month. Drop him a line today.—Adv.

Pope Leo XIII's Great Encyclical on Labor---Rerum Novarum.

(Continued from page one)

one of its members. Finally, private ownership is recognized by the law of God (Ps. 12-14).

Since family and individual rights are more immediately founded in nature, the State can properly interfere only to regulate abuses. As is emphasized (in paragraph 55), "things live and move by the spirit that is in them," and institutions seriously suffer when interfered with from without. The cost of Collectivism is the loss of individual initiative and pride of accomplishment. This would mean to rob society of its SOUL, and all would sink to the same dreary level. Instead of the nostrums and panaceas of Socialism, let the inner lives of the individuals who compose society be renewed (P. 19), in which work the Church certainly must have the presidency. Still, as long as the world remains, certain natural evils and differences must be endured. "Nothing is more useful than to look upon the world as it really is" (P. 20). Labor cannot be escaped. Utopian ideas serve only to delude.

The view that the classes are naturally opposed is condemned as abolishing the moral obligation of justice; and, if it should prevail, both classes are rendered callous (P. 21). The brutal effects of the doctrine of atheistic evolution are clearly seen in the indifference of employers and the retaliating tactics of laboring men. "It is shameful and inhuman," the great Friend of Man cries, "to treat men like chattels to make money by!" Employers are responsible to see that the workingmen have time to discharge their religious duties. They must pay the men fair wages. **Long hours are a barbarity.** Forcibly cutting wages is handled "without gloves," as profiting on the necessities of the destitute. Then follows the immortal declaration that the workingman's "slender means should in proportion to their scantiness be accounted sacred."

The importance of the prospect of a future world in the formation of right and wrong ideas is emphasized by the Pontiff. This present world is not our goal (P. 23). What a rebuke to selfishness! The rich should tremble at the warnings of Our Divine Lord, he says, quoting the words of Scripture over and over. Christ has given a dignity to Labor by His work in the shop of Joseph. (This thought has since been echoed 'round the world). It is no disgrace to labor.

Men should reach out to each other the hand of friendship, because all have the same common origin and end. It is the Church's active mission to form such a consciousness of Christian brotherhood. Whenever mankind has turned to the fundamental principles of Christianity again, the fruitage of peace has been seen in human lives (P. 28).

That the Church has not been neglectful of the physical well-being of Her children is the constant testimony of history. The brotherly love of the early Christians is pointed out (P. 30). These fervent disciples of Christ also settled their disputes amongst themselves, without the intervention of the State (I Cor. 6:1-8). The property of the Church has always been the patrimony of the poor (P. 31); hence, with the changes brought about in the sixteenth century, the poor of the earth began, indeed, to fare badly under the new regime of individualism and State-control. Nothing can take the place of the Church's charity. "Virtue it is not unless it be drawn from the Sacred Heart of Jesus Christ." Oh, how true! How shameful is the patronizing "charity" of pride; and how humiliating the doles of the county!

It is the duty of the State to consult the interests of the laboring-classes who ever make up the majority of its citizens, for the gift of civic authority is derived from God. The rich do not need protection so much as the laboring man—yet the commonweal must suppress agitators who urge to violence. The property of the employer and the physical well-being of the workingman must be equally safeguarded. And not only physical, but soul well-being. The following words of Leo XIII touch the sublimest heights, and they should be hailed by all as constituting the emancipation proclamation of man:

"No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven."

It is necessary that men should enjoy the Sabbath-rest; and they should have shorter hours in proportion as the labor is more severe or trying to health. Tender children must be spared.

The Pope administers a stern rebuke to those who contend that "wages are regulated by free consent, and when the employer has paid what he agreed to he has done his duty" (P. 44). For labor is not only personal. It is necessary. The preservation of life is a bounden duty; and one has a right to procure what is necessary to life. Then, the question of Labor's right to employment is not left to the tender mercies of the so-called "law of supply and demand" alone.

As a remedy the Pontiff proposes the formation of workmens' associations, somewhat on the lines of the ancient guilds of artificers. The right of association is a natural right—the State cannot properly forbid it. It is guaranteed also by Holy Scripture (Eccl. 4:9, 10; Prov. 18:19—P. 50). These societies should be organized on a Christian basis, otherwise they will be exposed to the danger of being led by conscienceless and godless men. This is just what "distinguishes the Christian from the heathen" (P. 57)—he seeks first the Kingdom of God. Such associations are and have been a success, as the religious communities prove; but unfortunately the State, often incited by infidels, has frequently spoiled and seized their properties. When a workman feels himself wronged he may have redress, and even those outside the fold may be attracted by the example of true brotherly love (Ps. 58, 59, 61).

The Church, ever democratic and making room for true merit wherever found, no matter how humble in station, is surely in a position to meditate between the classes which kneel—all upon a plane of perfect equality—before Her altars. The Church is ever ready to assist in the uplift of mankind; and She will do so as She enjoys the greater liberty of action. It is very significant that Premier Mussolini should recently declare Her to be the only Internationalism which deserves the respect of men.

(Note: The references in the foregoing are to paragraphs of the Encyclical).

The Twelve-Hour Day Must Be Abolished

(Continued from Page One)

of money-getting. It was on this basis that Leo XIII, following the theologians of the Church, condemned excessive hours for the worker.

It is not well to forget that an obligation imposed by charity is not one which we are free to fulfill or not according to wish or whim. While it is not the same as the obligation arising from justice, it is, nevertheless, a real obligation which may not be neglected without a breach in the moral order. To defraud a worker of his hire violates justice; to refuse to help him when he is in real need, if I can do so, violates charity. In each instance a real obligation is violated, although in each instance the obligation arises from a different source, and in each instance a sin, to use Catholic phraseology, is committed. Again, if I take advantage of a man's necessitous condition to induce or permit him to work under circumstances which injure his health, either because the hours are too long or because the place in which he works is unsanitary, I do not violate justice if I pay him the agreed wage, but I do violate the obligation imposed by charity because I am treating a fellow-man as if he were a beast or a machine. As a human being, made to the likeness and image of God, he has a dignity which, as Leo XIII points out, God Himself respect and which none may outrage with impunity. And that dignity assuredly is outraged by injustice or by want of charity.

All this is apart from the social aspects of the twelve-hour day. Except in special instances, and for reasons of the greater good, man himself has no more right to work to the detriment of his health or to the detriment of his obligations as a social being than an employer has to force him to such work. Nor can it be for the general welfare of the community at large to permit conditions in the mills or in any industry, however necessary it may appear to be, which force men to live like beasts and not like human beings, each capable of contributing his share and inspiration to the common good.—**America, July 1, 1923.**

ITEMS OF INTEREST FROM THE PRESS.

(Continued from page one)

convened by his captor. This outrageous assumption of power and aggression of the rights of cititenship was only prevented by the help of Sanders' friends.

Mr. Sanders will be remembered as having been charged with contempt of court because of editorial comment upon the arrest of Editor Cohen, of the **Memphis Labor Review,** who defied the Daugherty injunction.—**From Locomotive Firemen and Enginemen's Magazine, July, 1923.**

KLAN EASY ON ITS BOOTLEGGERS.

Richard Spillane, writing in Commerce and Finance, quotes an interview with R. L. Slaughter, land mortgage banker of Austin, as follows:

"There is one crop from which year after year we have had a bad return. That is politics. It formerly was one of Democrats and Republicans principally Democrats. Then for a time it was wet and dry. Now it is Ku Klux and anti-Ku Klux. It even affects the courts. If a man violates the liquor law it sometimes happens that he may be prosecuted under the state law or the federal law simply because he is or is not a member of the order. Under one law he may be fined $25; under the other, sent to jail for a certain time. The prosecuting official may decide to make it one or the other—a federal or a state case—simply because he is in sympathy with or opposed to the accused man on the Ku Klux question."

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It is unfavorable advertising for Texas, but it must be acknowledged.

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WORLD'S ILLS ARE NOT ECONOMIC.

For years the world has been sick almost unto death, and the doctors in attendance upon it have shown themselves incompetent to heal it. They cannot agree with one another either on a diagnosis or on a remedy; they are agreed on one thing only, and that is that the specialists of God's Church shall not be consulted. Yet the Church *does* understand the nature of the world's ailment, and she *can* cure it.

The trouble is not altogether economic, although the relations between capital and labor are not satisfactory anywhere. In every land millions claim that they are oppressed by the captains of industry, and in many instances by governments themselves, which, they say, do the bidding of the powerful rich. Where monarchies still exist, there is a clamor for republics; where presidents rule, either the socialistic spirit is fighting for control, or there is a reaction towards a restoration of Kingdom or Empire. Large groups of people are uterly discontented, and do not know what they want.

The real trouble is spiritual, or rather the lack of the spiritual. We even observe that the words of the psalmist, David, are verified: "The kings of the earth stood by and princes gathered together in one place against the Lord and against His Christ." The greatest discontent exists where God Himself has been officially discarded.

Even in more favored lands, such as our own, a large proportion of the population is banded together into opposing groups, some advocating the withdrawal of Constitutional, and even of inalienable rights from others, some working for the centralization of all power, spiritual and temporal, in the State. The Catholic Church, which rises above the quarrels of groups of people, which has no national interests, which coolly and dispassionately applies the principles of justice and charity to the troubles of society and of governments, is most competent to diagnose the fundamental nature of mankind's ills and to recommend the remedy. Pope Pius X devoted his whole Pontificate "to restore all things in Christ," and died broken-hearted over his failure. Benedict XV pointed out the world's affliction as "apostasy from God." This apostasy is evident from the selfishness, envy, ambition which provoked the war, and from the selfishness, envy and ambition which prevent a just settlement of differences; it is evident from the activities of materialistic international organizations, whose ambition is to supplant the Church itself; it is evident in secular journalism which, though knowing nothing of the spiritual, yet influences the masses. Civilization itself is measured by material progress, and Christianity itself, outside the Catholic Church, is made to consist in bringing material benefits to the people.

Even many well-meaning people are promoting this apostasy from God, such as numerous clergymen and journalists, who advocate the closing of religious schools; and the great group of social workers, for whom service to humanity is the essence of religion.

Service to man must rest on a recognition of man's foremost rights, the first of which is the right of conscience, or even the duty of following conscience. Patriotism itself, to be genuine and constructive, must have a religious basis. National unity needs a firmer foundation than love of country's "rocks and rills"; it must rest on "equal rights to all, and equal opportunities," and on the blessing of God.

Catholics, who are responsive to their Church's teachings must be the most patriotic of all people, since their Church demands that respect be paid to all duly constituted authority; her educational system aims at producing good, virtuous citizens; her attitude towards the family and child-life makes for national stability. The Catholic Church is not represented on the platform by any anti-Protestant or anti-American speakers; she publishes no anti-Protestant papers; she meddles least with the liberties of the people; she cultivates harmony, peace, justice, tolerance.

WHAT THE CATHOLIC CHURCH IS DOING FOR LABOR.

The Church cannot be indifferent to the material welfare of the common people, because Her ranks are made up of them. Lincoln said that God must have loved the common people, because he made so many of them. St. Paul said that if a man would not work neither should he eat. No system of society which encourages graft and idleness can long endure. Every member of society must serve in some useful capacity. The world should never forget that, without the farmers who raise its food, the railway workers who transport it to the consumer, and the mill workers who forge the implements of its daily life, it could not go on for a month. Yet in some quarters it is customary to belittle and look down upon the toiler whose clothes smell of the soil and the shop. This is nothing less than snobbery.

When Christianity dawned upon the world, labour and slavery were practically interchangeable terms. Its democratic spirit began to gradually permeate society, and into the legislation of the nations idealists have forever been striving to write the Golden Rule. The present condition of Labour, in spite of the many drawbacks, is infinitely superior to its former state. And it is upon the foundation laid down by Christ and His apostles that the structure of industrial freedom must be built.

Read the history of the Church and you will be surprised to know how close and accessible She has always been to the common people. The Popes did not hesitate when the voice of the oppressed was heard in the land. Reechoing the fulminations of the prophets of Israel, the Church raised Her voice against those "who joined house to house and laid field to field." She espoused the cause of those who had been robbed of their wages. The cries of the defrauded laborer, who had reaped down the fields of the wealthy, entered into Her ears, and was heard, as well as into the ears of the Lord of Sabaoth.

The American Federation of Labor has asked all the churches to set aside September 2nd as "Labor Sunday." We are only too glad to respond today with this special issue of OUR SUNDAY VISITOR. These words, taken from the A. F. L's. proclamation, sound a note of promise: "The labor movement fixes as its geal nothing less than the complete richness of life, without limitations of any kind, the attainment of the complete human ideal, in all of its economic, ethical and spiritual implications." The task of the Church is certainly to enrich the heart of Democracy and help it avoid falling into the pitfalls of materialism wherein many a promising popular movement has heretofore been wrecked.

Special attention, therefore, is called to the resume of Pope Leo XIII's wonderful encyclical on "The Condition of the Labouring Classes." All, who are interested in the improvement of social conditions, must acknowledge that the Great Pontiff outlined not only a programme of action which is up-to-date, in every sense of the word, but one which is even now somewhat ahead of the times. This article should repay careful study, and to those interested we would suggest that Father John A. Ryan's pamphlet be procured, or other works of the Social Action Department of the N. C. W. C.

At the National Catholic Conference on Industrial Problems last June, clergy, employers and laboring men were brought together. One of the principal speakers was Mr. John A. Voll of Philadelphia, President of the Glass Blowers of the United States and Canada. Mr. Voll decried the fact that, while Communists and Socialists are united in demanding the substitution of collective ownership and management for the present regime of private ownership, "those who are working to maintain the principle of private ownership of property and a more comprehensive and broader liberty in government and in industry than at present exists, and with this hope as the unit, have no common program upon which they can as yet unite for moulding the present unfair capitalistic government into a government of right reason and thus true liberty." Father Ryan quite properly diagnosed the case, and described its seriousness, when he said: "Justice is not simple, especially in the present complex system of indutry. The one trouble is that each side thinks they know what is justice, but fail to consider the other man's views."

Mr. John Fitzpatrick, President of the Chicago Federation of Labor, said there could be no industrial peace until Labour's right of collective bargaining was universally recognized. This right was recognized by William J. Lynch, speaking for employers.

But possibly the most searching analysis of Labor's dissatisfaction came from Colonel P. H. Calahan, President of the Louisville Varnish Company, who said the fundamental cause of industrial unrest is the treatment of the worker as simply "a hired man." To quote:

> "Many of us concluded long ago that it was not hours, or wages, or conditions of labor which touched the worker deep down in his heart, but rather his status as a hired man. The Supreme Court in its recent decision annulling the minimum wage laws, dwelt earnestly on the so-called freedom of contract, which in theory is defended. The only fault to be found with that decision is in respect to its premise and its conclusion. We all know perfectly well that in the ordinary course of modern industry, except that highly organized, the worker does not enter into the contract, he is simply hired. He may get a fair wage, although whether or not he does is impossible accurately to determine, so complicated is our system of industry; but whatever his wage, it is fixed by the employer alone.
>
> "To rid modern industry of that psychological undertone is not to the interest of the worker alone; it is to the interest of the employer as well. It is moreover to the interest of good government, good morals and the stability of society."

The way out is simply for the employer to cease looking upon his employee as a commodity and begin to look upon him as a human being possessing a soul. The employee, on the other hand, should conscientiously do his best and not cut down production out of retaliaion and, incidentally, in violation of the Golden Rule. It presages good things ahead when employers and workingmen can be brought together with Christian ministers. For that is the only way out—the life of Our Divine Lord must burn in the heart of humanity. Sometimes it looks as if a Red Internationale is inevitable if the distracted race cannot find its way into the Christian Internationale!—R. R. H.

"IMPRESSIONS OF A CONVERT."

This new pamphlet, by Robert R. Hull, containing the series of articles recently published in OUR SUNDAY VISITOR, and revised, corrected, etc., with a new introduction and other matter, may now be ordered. A flaming vindication of a convert's Catholic faith, by one who describes himself as "a Protestant of Protestants." 15 cents single copies, $5.00 per 100 copies for distribution or retail. Our Sunday Visitor, Huntington, Ind.

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"As a matter of fact the revenue from these sources is taken to endow public schools, colleges, and libraries, in the older communities, while the greater portion of it is provided by men who reap no benefit whatever. We send sons and daughters to schools and colleges, which are often endowed by the toil of men in conditions so degrading as to lead to the sacrifice of their manhood. What is needed by these men of the camps, buried socially, intellectually, and morally, is not charity, but more social justice.

"It is sometimes asked, why should these men be made objects of charity? It is we who are the recipients of charity. It is because the much-despised shantyman, miner, and navvy contribute so largely to the production of the public revenue, because their backs are bent, their hands calloused, their minds dwarfed, that we are able in many cases to have the advantages of colleges and universities. Look over the lists of contributors of the endowments of universities in Canada, and some of the border states of the Republic, and see how often huge sums have been donated by men who, while providing for the few, have ignored the living and housing conditions of their own workers in the camps and mills."—Exchange, Canada.

CHURCH HAS PROGRESSIVE ECONOMIC PROGRAM.

The Supreme Court, through Mr. Justice Butler, decides that the authorities of West Virginia did not consider the "reproduction cost" theory of value in arriving at the valuation of a public utility and that, therefore, they were wrong in following the lower "original cost" theory. On the same day, through Mr. Justice Brandeis, the Supreme Court decides that the authorities of Georgia did consider the "production theory" and that therefore they were quite right in following the lower "original cost" theory. . . . This distinction between being wrong when you fail to consider a thing and being right when you consider it and reject it is very puzzling to Mr. Justice McKenna, who thereupon dissents from Mr. Justice Brandeis. . . **Mr. Justice Brandeis and Mr. Justice Holmes seem to be leading the court toward being more favorable to the "original cost" theory which is the theory also of Robert Marion La Follette. When La Follette advocates it, editors say he reminds them of Trotzky. They do not say he reminds them of Holmes. . . . Mr. Justice McKenna and Mr. Justice Butler make it seem unlikely that Al Smith, if elected President, would necessarily do everything that the Roman Catholic hierarchy suggested. Mr. Justice McKenna and Mr. Justice Butler are Roman Catholics.**

The National Catholic Welfare Council consisting of all the Roman Catholic bishops in the United States, has laid down the most progressive social economic program which any church in America has ever laid down for its followers. Mr. Justice McKenna and Mr. Justice Butler remain contumaciously among our stubbornest conservatives. Until St. Peter has more influence with them, it seems not proved that he would necessarily carry the keys to Mr. Smith's thoughts should he some day reach the White House.—William Hard, in "The Nation,"—July 25, 1923.

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